1: Karsten--195 (1916-18) 1935 Jivaro
793 (1928-29)

"....the young bridé is, at the principal ceremonies performed at the feast, regularly assisted by an old experienced woman, who acts so to say as a priestess and in this capacity is called whuéa. Besides this there is an old man who has to assist at certain ceremonies and thus in a way acts as a priest."

1: Karsten--399 [2]
116, 793

(1916-18) 1935
(1928-29)

Jivaro

"....priests in the proper sense of the word do not exist, unless--as indeed I have done myself--we choose to give this name to the old man (whuéa) who conducts the ceremonies at the most important religious feasts. In this sense there may even be said to exist priestesses among the Jibaros, since old women perform similar duties at certain feasts."

13: Rivet--241-242 (no date) 1908 Jívaro
116, 793, 796

The Jíbaro all have a series of ceremonies which are as yet little known, but the character of which is almost always clearly religious. They are all regulated by personages incorrectly called priests by the missionaries. To my knowledge there is no individual in Jíbaro society who corresponds to the role of priest in ours. I have already said that the savage communicates directly with the iguanchi. The so-called priest is an old man who, because of his great [242] experience, is very well acquainted with the traditions and customs of his ancestors, and whose role is limited to giving the concoction of tobacco to be drunk, to direct the singing, dancing and details of the ceremonies, and to distribute the food among the participants. This function is by no means the privilege of certain families, and does not give a special rank to those who exercise it. In exchange for his good services, the old man simply receives from the one who pays the expenses of the feast a triple ration of food, a dog, an itipi, a blowgun, and sometimes even an ax. An old woman called Ujaja plays an analogous role with regard to the women(1).

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1. Coleccion de cartas sobre las misiones dominicanas, op. cit., Sixth letter, p. 25.